

# Aamaal Ki Pabandi Etedal Ke Saath



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**Bismillahir Rahmannir Rahim**

## Etedal Ki Barkat

Allama Navvi<sup>(rh)</sup> ne ek aur unvan kayam kiya he ke aamal ke uppar pabandi kare, vaise adami jab darmiyani raah ikhtiyar karega to uske natije me apne aap hi usko pabandi bhi nasib hogi. Aam taur par adami jab ziyadati karne lagta he to vo pabandi nahi kar paata.

Is silsile me kuran ki ayat pesh ki he tarjuma- Kya imaan valo ke vaste vakt nahi aaya ke un ke dil Allah ke zikr ke vaste aur jo kurane pak utra he uske saamne jhuk jaye yani kurane pak me Allah taala ne jo chize aur ahkam utare he un ke samne imaan valo ke dil jhuk jaye aur uske liye farmabardar ho jaye,

kya ye vakt nahi aaya?  
aur un logo ki tarah na  
ho jaye jinko un se pehle  
kitab di gayi, phir unko



Allah taala ki taraf se jin aamal ke  
karne ke liye kaha gaya tha unko  
pura karne me un hone pabandi se  
kaam nahi liya, bal ke usme kotahi  
karte rahe aur unpar ek zamana  
guzar gaya jis ke natije me un ke  
dil sakht ho gaye.

Is ayat ke laane ka maksad yahi  
he ke adami jab ibadaat ke andar  
kotahi aur susti karne lagta he aur  
aamal me pabandi se kaam nahi  
leta, aur pabandi na karne ka  
zamana jiyu-jiyu lamba hota jata  
he to uske natije me uske dil me ek  
kisam ki sakhti peda ho jaati he.

Buzrugo se bhi suna he ke,  
mamulat jab choot jaye aur us par  
ek zamana guzar jaye to fir dobara  
badi mushkil aur bahut masakkat

uthane ke baad pabandi  
nasib hoti he, vo isliye  
ke ek zamane tak chhod  
ne ke natije me uske dil  
me ek tarah ki sakhti peda ho jati  
he aur is ki wajah se us par pabandi  
jaldi nasib nahi ho paati.



## **Kisi Maamul Ko Shuru Karne Ke Baad Chhodna Nuksan Dene Vala He**

Is ayat ko laakar is baat ki taraf  
bhi mutavajjeh kiya ke adami jo  
bhi aamale khair ikhtiyar kare  
usse hamesha kare.

Ek to faraiz he, paanj vakta  
namaze, ramzan ke roze, zakat ki  
adaaygi, aur jo chize Allah taala ki  
taraf se farz aur wajib ki gayi he,  
unko to anjam dena hi he, unko to  
chhodne ki surat me adami  
gunehgar hoga, lekin inke alaava  
adami Allah taala ko khush karne  
ke liye jo nafil amal shuru kare to

fir unpar pabandi bhi kare.



Misal ke taur par usne ek mamul bana liya ke rozana ishrak ki namaz padhega, ya avvabin ka mamul bana liya, ya tahajjud ka mamul bana liya, to agarche israk, avvabin, tahajjud, chasht vagera jitni bhi namaze he, ye farz aur wajib nahi he, lekin jab usne in aamal ko shuru kiya to maksad hi ye hota he ke inke zariye vo Allah taala ki khushnudi hasil karna chahta he.

Jab tak shuru nahi kiya tha tab tak to koi haraz ki baat nahi thi, lekin shuru karne ke baad fir unko chhod dena nuksan dene vala he.

Ye to aisa hi he ke aap koi darakht lagaye, bij dale, ya uski kalam lagaye aur uske baad usko paani dena chhod de, uski hifazat karna chhod de to vo sukh jayega

aur khatam ho jayega ya to darakht hi na lagaate, lekin jab lagaya hi he to uski hifazat ka ehtemam bahut zaruri he.



## **Issi Munasbat Se Dusri Ayat Pesh Ki He**

Isse pehle Ambiya<sup>(al)</sup> ke bhejne ka tazkera he, chand Ambiyae kiram ke naam liye gaye he, phir baari taala farmate he ke iske baad hamne Isaa<sup>(al)</sup> ko bheja, jo Maryam ke sahabzade he aur hamne unko injil di jis me Allah taala ki taraf se bando ke liye hidayate thi aur hamne un logo ke dilo me jin ho ne hazrat Isaa<sup>(al)</sup> ki pervi ki, narmi aur meherbani dal di yani hazrat Isaa<sup>(al)</sup> ke jo manne vale the aur unpar imaan karne vale the, un ke dilo me hamne narmi aur shafakat ka jazba dal diya.

# Rahbaniyat Ka Pas Manzar



Rahbaniyat ka matlab ye he ke vo jaiz lazzate jinko ikhtiyar karne ki Allah taala ki taraf se ijazat di gayi he, lekin Allah taala ka kurb hasil karne aur usko raazi karne ke liye aur is maksad se ke in jaiz chizo ko ikhtiyar karne ki surat me kahi hudud se aaghe na badh jaye, isliye vo in jaiz lazzato se apne aap ko bachata he, to ye rahbaniyat he.

Pichhli ummato me khas kar isaaiyo me rahbaniyat ka rivaj pad gaya tha, aur iski ibtida yu huvi ke un ke badshaho me aur fir badshaho ke dekha dekhi logo me jo maldar the, un ke andar Allah taala ke hukam ki khilaf-varzi aur uski nafarmani ka silsila shuru huva, to unme jo log Allah taala ke farmabardar the, unhone nafarmano ko Allah ki

nafarmaniyo se rokne ke liye unka mukabla kiya, lekin chuke nafarmano ke pass kuvvat aur takat thi aur unki tadad bhi zyada thi, lihaza jo log inko nafarmaniyo se rokne ke liye maidan me aaye unko in nafarmano ne katal kar diya.



Iske baad dusri jamat paida huvi jis ne kuvvat se rokne ke bajaye unhi ke darmiyan me rehte huve Allah taala ke hukam ko pura karne ka aur uski nafarmaniyo se apne aap ko bachane ka ehtemam kiya aur saath hi saath jo log Allah taala ke hukam ko todte the aur nafarmaniyo me mubtala the, unko kuvvat se nahi balke zaban se rokne ka silsila jari rakha.

Un nafarman logo ne is ko bhi bardasht nahi kiya aur hukumat aur takat aur maal aur daulat ke nashe me aakar aise logo ko bhi katal kar diya.

Iske baad jo log aaye  
unhone dekha ke inke  
darميان rehte huve  
zaban se bhi inko rokhte



huve Allah taala ke ahkam par  
chalna mushkil he, isliye ke ye log  
katal kar dete he, to phir unhone  
ek surat ye ikhtiyar ki ke chalo  
logo se kat kar jungle me aur  
pahad ke uppar chale jaye aur  
vaha jaakar dunya ki saari chizo ko  
chhod de, bivi bachcho ko chod  
kar, apne aap ko sare muashare  
aur samaz se alag kar ke Allah  
taala ki ibadat me mashgul kar de,  
taa ke inke darميان me reh kar  
buraiyo me fasne ki bhi nobat na  
aaye, aur jab alag rahenge to unki  
taraf se jo khatra tha us se bhi  
apne aap ko bacha lenge.

Ye jo tisra giroh paida huva inho  
ne tanhaai ikhtiyar ki aur Allah  
taala ki ibadat ka ehtemam karne  
hi ke liye apne aap ko alag kar liya,



isi ko rahbaniyat se tabir  
kiya gaya he.



## **Islam Me Rahbaniyat Nahi He**

Islam me to rahbaniyat ke nazar  
ye ko pasand nahi kiya gaya he.

Nabie karim ﷺ ka irshad he  
Islam ke andar rahbaniyat nahi  
he. (musnade Ahmed 222/6)

balke jihad ko rahbaniyat se  
tabir kiya gaya he. (musnade Ahmed 84/3)

adami jihad me jaata he to apne  
sare mashagil aur dunyadari  
chhod kar Allah ki rah me nikalta  
he, goya jihad me adami Allah  
taala ki halal ki huvi chizo ko apne  
liye mamnu thehra liya karta he.

**Halal Ko Istemal Na Karne  
Ki Shakle Aur Unka Hukam**  
Vaise Allah taala ki halal ki huvi  
chize koi adami apne uppar haram  
kar le aur uske istemal se apne aap  
ko rokne lage to us me tafsil he.

Lihaza agar us haram ki huvi chiz ka halal hona kisi nasse kaatei se sabit he aur vo akide ke etebar se usko haram thehra ta he, to Islam me baki hi nahi rahega, isliye ke Allah taala ki halal ki huvi chiz ko haram karar dena kufra he.



Aur ek surat to ye he ke akide ke etebar se to vo usko halal samazta he, lekin amali taur par usne apne aap par usko haram kar liya, to ye bhi gunah he.

isliye ke kurane pak me isse bhi mana kiya gaya Aye imaan valo! Allah taala ne jo chize pak aur halal thehrayi he un pakiza chizo ko apne uppar haram na karlo.

Dusri surat ye he ke kisi halal chiz ke istemal me adami ke liye koi dini ya duniyavi nuksan he, aur apne aap ko us nuksan se bachane ke liye us se parhez karta he, misal

ke taur par koi bimari ho gayi, aur tabib ne mashvara diya ke fala chiz istemal na kijiye,



namak ya shakar ya gosht istemal na kijiye, to namak, shakar aur gosht apni jagah par halal chize he lekin iske istemal ke natije me ham apni bimari ki vajah se aur zyada nuksan me pad jayenge, lihaza apne aap ko jismani nuksan se bachane ke liye agar koi adami in chizo ko istemal nahi karta, to is surat me koi gunah ki baat nahi he.

Bahut si chizo ka istemal jis tarah jismani bimari ke andar nuksan deta he isi tarah kabhi ruhani bimari ke andar bhi nuksan deh hota he, misal ke taur par ek adami ki tabiyat me shahvat ka galba he, aur abhi nikah ka bhi intezam nahi huva, aur usko ye dar he ke agar me gosht khaunga to tabiyat me aur zyada inteshar

peda hoga, aur ho sakta he ke me zinakari aur badkari me mubtala ho javu, lihaza apne aap ko gunah se bachane ki niyyat se agar vo gosht nahi khaa raha he, to iski gunjaish he.



Ya maslan logo ke andar mil jul kar rahega to gibat me mubtala ho jayega, ya jhoot me mubtala ho jayega, logo ke saath ladaai jhagde me mubtala hone ka dar he, isliye apne aap ko logo se alag rakhta he, un ke saath milta julta nahi, to iski ijazat he.

## **Ye Ek Tarah Ka Ziyadati Had Se Aage Badhna He.**

Tisri surat ye he ke, aisi chize jo mabahaat (kare to savab mile aur na karne par koi gunah na ho) se talluk rakhti he aur Nabi Karim ﷺ ne khud istemal kar ke amali taur par ummat ko batla diya aur is tarah Allah taala ki rukhsato ki

taraf tavajjuh dilaayi ke  
Allah taala ne inke  
istemal karne ki  
sahulate di he, fir bhi koi



adami aisi chizo ke maamle me  
apne aap par sakhti karte huve  
sahulat ko apna ne ke bajaye, kisi  
dushvari ke pehlu par, jise azimat  
kaha jata he, amal kare to ye ek  
tarah ka ziyadati he, aur Allah  
taala ko jis tarah ye pasand he ke  
uske azimat vale hukam par amal  
kiya jaye, us si tarah Allah taala is  
ko bhi pasand karta he ke uski  
rukhsato par amal kiya jaye, aur ye  
adami Nabi Karim ﷺ ke us amal ko  
jaiz thehra ne aur us rukhsat ko  
amali taur par batlane ke bavajud  
usko ikhtiyar nahi karta, jo ek  
tarah ka ziyadati he, isse bhi  
manaa kiya gaya he.

Baharhal! kisi jaiz ko istemal na  
karne ki ye tin surte he, isme dusri  
surat jis me vo apne aap ko jismani

ya ruhani nuksan se bachane ke liye agar us se parhez karta he to iski ijazat he.



## **Maksad Ko Nazar Andaz Kar Dena Bura He**

Is ayat me yahi batlaya he ke vo giroh jis ne rahbaniyat ko apni taraf se shuru kiya tha. hamne unpar is ko lazim nahi kiya tha yani bani Israel me ye tisra giroh peda huva, jinho ne ye samazte huve ke logo ke darmiyan rehte huve Allah taala ke hukam par amal nahi kar sakenge, isliye unhone logo se duri ikhtiyar ki, aur pahado ke uppar ya jungle me jaa kar tanhayi me Allah taala ki ibadat me mashgul ho gaye, aur vo saari chize jo Allah taala ki halal ki huvi thi, unko chhod diya, Allah taala farmate he, hamne unpar lazim nahi kiya tha ke tum ye tarika ikhtiyar karo balke unhone

khud hi apne taur par  
Allah taala ko khush  
karne ke liye ye tarika  
shuru kar rakha tha.



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Havala-Hadis ke Islaahi Mazamin se iska  
lipyantaran kiya he. (Note- Ye Dars Ka Khulasa he)

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